Methodist Magazine,

FOR APRIL, 1822.

Divinity.

A SERMON ON CHRISTIAN FERFECTION.

(Concluded from page 90.)

II. LET us now consider how we are to "go on unto perfection." The language of the text leads us to suppose that something had been previously done: whether the phrase of "going on," refers to the advancement of a human body, from infancy to manhood,—or the erection of a building, from the foundation to the top stone,—or the progress of a traveller from the commencement of his journey, to its close, it is not necessary to inquire; whatever the figure imports, the sense is plain, and the interpretation certain. Something had been done, something had been left undone. The Hebrews had begun their Religious course, this is sufficiently clear from the context. "Therefore leaving the principles of the doctrine of Christ;" that is, the first principles of that doctrine, which Jesus Christ taught, "let us go on unto perfection, not laying again the foundation of repentance from dead works; and of faith towards God; of the doctrine of baptism; and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Thus you see what the Hebrews had done, they had laid the foundation, where Jesus Christ had laid it, in "repentance from dead works, and faith towards God;" for one of the first messages which the Lord Jesus announced to the world, was, "repent ye and believe the gospel." How important it is to make a good beginning, to begin where we ought, as well as when we ought. To enter in at the right door; to be perfectly initiated into first principles and thoroughly instructed in the rudiments of the science, which we intend to learn. O what multitudes have unfortunately miscarried for want of lay-VOL. V.

ing the foundation of their personal piety in repentance. have had a fair outside, a specious morality, and a scrupulous attachment, to what some have termed "the small duties of Religion," but alas, the load of sin they never bore, the pangs of guilt they never felt, the clamors of conscience they never heard, and the tears of penitence they never shed; hence their religion was no better than a baseless fabric, or a house erected on the sand, which was swept away in the day of trial. But remember a good beginning alone, will not do: you must not only enter in at the strait gate, but walk in the narrow way, -not only start for the prize, but press towards the mark,—the piety of youth, can never sanction the apostasy of age; nor "the love of thine espousals," compensate for the absence of zeal in declining life. The Hebrews had begun, but unfortunately like too many of us, they had not gone on, they had laid the foundation but they had not reared up the superstructure, the building was left in an unfinished They had commenced their religious course, and had endured a "great fight of afflictions, and even taken joyfully the spoiling of their goods, knowing that in heaven they had a better, and an enduring substance," but they were yet in danger of wavering in their faith, and even of casting away their confidence. They were grown old in the profession of Religion, and might have been teachers of Christianity, but says the Apostle, "ye have need that one teach you again, which be the first principles of the oracles of God." They might have been strong men "grown up to full age;" so as to have their senses exercised, to discern both good and evil, but they were mere babes, and needed milk, and not strong meat. O how many exact counterparts to this description modern times present, of men in years, but children in understanding; Cedars in profession, but shrubs in reality; and had we inspired epistles addressed to our present churches and societies, I greatly fear that we should read of many, who had not only neglected to build themselves up on their most holy faith, but who had even demolished what they once built, and torn up the foundation which they once laid: alas! where we lately surveyed with pleasure, many a goodly fabric rising fair, we now see only piles of ruin, or heaps of rubbish. These considerations however painful to indulge, may yet serve to prepare our minds, for attending to the necessary advice in the text: "Let us go on unto perfection." This we should do by the exercise of faith, diligence and expectation.

1st, Faith—this grace is of distinguished importance in religion, and every fruit of the Spirit is formed, and perfected, in proportion to the energy and operation of a man's faith; would you "go on unto perfection," believe heartily in the existence of such a state—are you prejudiced against the term—then substitute some other; I contend not for the name but the thing. Call it what you please, though I dare not discard even the "words of this

book," lest God should "take away my part out of the book of life." Believe heartily in the ability of God to introduce you into this state. What cannot God do for you? His grace can illuminate the most palpable darkness, pardon the deepest guilt, wash out the foulest stains and cleanse "from all filthiness of the flesh and spirit." In the accomplishment of man's purposes we frequently perceive impediments, and obstacles thrown in the way, which no human ability can surmount. But what can impede the progress of the divine power, or obstruct the energies of his grace. When God speaks it is done, when he commands it stands fast. And let your faith be exercised also in the willingness of God, to "sanctify you wholly," and to preserve your "whole spirit, and soul and body blameless, unto the coming of our Lord Jesus Christ."

2d. Go on unto perfection by a diligent attention to all the means of Grace. Faith does not destroy diligence, but quickens and excites the mind to it. Because the husbandman believes that his lands will produce a good crop, he therefore ploughs up the soil, breaks the clods, casts in the precious seed; and exercises long patience in waiting for the harvest. To suppose the end will be secured without the means, is presumption, and not faith; faith as naturally and necessarily produces diligence, as the cause produces the effect. Therefore "give diligence, to make your calling and election sure." Be diligent in the practice of self-examination; "search and try yourselves," not by the standard of human opinions, nor worldly maxims; but by the test of divine revelation; weigh yourselves in the balance of the sanctuary; find out all that is wrong within you; leave no latent evil undiscovered, no secret sin undetected; "commune with your own heart in your chamber and be still." Say with David "search me, O God, and know my heart-try me and know my thoughts. and see if there be any wicked way in me, and lead me in the way everlasting." Be diligent in the practice of self denial and mortification; except a man deny himself, and take up his cross daily, he cannot be a disciple of Christ; we have propensities that must be checked, desires that must be denied, and passions that must be controlled; and though the controlment of an enemy may not ensure his destruction, yet it will curb his will, circumscribe his reign, and counteract his influence. Therefore strive to keep the body under, "crucify the flesh with its affections and lusts." Nothing tends more to increase your holy and heavenly tempers, than the mortifying of your carnal propensities. O say in the language of the Poet-

"Yes, my Redeemer, they shall die, "My heart hath so decreed,

"Nor will I spare those guilty things, "That made my Saviour bleed."

Be diligent in the practice of watchfulness; guard your hearts against temptations; watch your thoughts that no high-minded,

irascible or impure desires may lodge within you; watch your words, that "no corrupt communication may proceed out of your mouth;" and watch over your actions, that you may incur no fresh guilt, nor involve yourselves in any new condemnation. But above all be diligent in prayer; every other duty is inefficacious without this, and in the proper and constant practice of this, every blessing is secured, essential to human happiness, in time and eternity.

"Prayer makes the darken'd clouds withdraw,

"Prayer climbs the ladder Jacob saw,

"Gives exercise to faith and love, Brings every blessing from above."

The office of sanctifying the soul or perfecting it in divine love, is attributed to the Spirit of God who is called a Holy Spirit; not only as he is essentially holy in himself, but as he produceth in us all the works and fruits of holiness; hence we "are washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God." And we are saved "by the washing of regeneration, and the renewing of the Holy Ghost;" and the prayer of faith secures the assistance of this Spirit. "For if ye being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." How encouraging and consolatory is this truth. O! what a motive for prayer? Then beseech the Lord to give you this spirit, to sanctify your souls, to cut off the entail of sin, to destroy the empire of the devil, and to cleanse the thoughts of your hearts, that you may perfectly love God, and worthily magnify his holy name. And do it fervently; be deeply impressed with the importance and necessity of securing the object you seek; do not let devotion languish on your tongues, and your prayers freeze on their passage; but rouse all your energies, awaken all your desires, and direct all your wishes to the throne of grace, for it is the effectual fervent prayer of a righteous man that availeth much. Do it importunately, strive, agonize, and wrestle with God in all the ardour of mighty prayer; cry out with Jacob, "I will not let thee go unless thou bless me." Or with the Poet-

"In vain thou strugglest to get free
"I never will unloose my hold;
"Art thou the man that died for me?
"The secret of thy love unfold;
"Wrestling I will not let thee go,
"Till I thy name, thy nature know."

And do it constantly; be found in the practice of prayer, not only in the chapel or in the closet, but when you go out and come in, when you lie down and rise up, for the ears of God are always open to your prayers, and the compassions of God always ready to answer your request.

6th. "Go on unto perfection," under the influence of expectation; not only believe for it, and pray for it, but expect it, and expect it this hour, this moment. O! look up to heaven and say,

"Why not now, my God, my God,
"Ready if thou always art,
"Make in me thy mean abode,
"Take possession of my heart;
"If Thou can'st so greatly bow,
"Friend of sinners, why not now?"

By some unaccountable propensity in human nature, we are disposed to expect promised blessings at a distant period rather than the present time. The sinner who knows that inevitable ruin awaits his course of conduct, yet hesitates to turn now.—The penitent, who feels the necessity of obtaining pardon for all his sins, instead of realizing the present blessing, looks forward to some future, and happier period for its reception. And the believer who is conscious that God can make him holy, and who desires holiness above every other thing, yet almost despairs of gaining it now. But why is this? Can God be more willing to bestow this blessing upon you to-morrow, than he is to-day? Impossible! "The Lord our God is one Lord." "He is in one mind:" he changeth not, and his will is as immutable as himself. Do you defer the hope of receiving it now, under the impression that you must strive more, and watch and pray more, and then you may venture to expect to receive it? Remember it is not by works of righteousness, lest any man should boast; but grace through faith that we are saved. Mr. Fletcher observes, "that Believers go on unto perfection, as the disciples went to the other side of the sea of Galilee; they toiled some time very hard, and with little success, but after they had rowed about twenty-five or thirty furlongs, they saw Jesus walking on the sea. He said to them—it is I, be not afraid; then they willingly received him into the ship, and immediately the ship was at the land whither they went. Just so we toil, till our faith discovers Christ in the promise, and welcomes him into our hearts." O! that God may raise our languid expectations, and revive our drooping hopes, and give us to feel that now is the accepted time; that now is the day of salvation; that all things are now ready, and we may come to the marriage; "to a feast of fat things, full of marrow, and of wines on the lees well refined: and all without money and without price." To those of you who ask whether you are to expect the blessing of perfection gradually or instantaneously, I answer, the mind is prepared for its reception by a gradual process, but there is a precise moment when the work is completed; by hungering and thirsting after righteousness; following hard after God; and panting for him, as the hart panteth for the water brooks, "we go on towards perfection," but it remains for God to introduce us into this state, by filling us with righteousness; and sealing us by

his Spirit unto the day of redemption. So the process of recovery goes gradually forward in a disordered man, till a certain moment arrives when the seeds of disease are perfectly eradicated from the constitution: and thus in the progress of vegetation there is first the blade, then the ear, then the full corn in the ear, till it is ripe for the harvest. Should any inquire, "How are we to know when God has done this work for us? I would reply to this by asking, how does a blind man know when he gets his sight?— Or a deaf man when he gains his hearing? Or a slave when he obtains his liberty? You will say by the certain evidence which these changes necessarily bring to his senses. And when conviction for sin seized you, when "the sorrows of death compassed you about, and the pains of hell gat hold upon you;" or when God justified you freely, burst your chains asunder, and brought your souls out of prison, how did you know it, but by the indubitable testimony which these important changes brought to the mind. And if the Spirit of God sets his seal upon the conscience and bears witness with our spirits, when we first become his children, is it not reasonable to suppose, that this witness will be proportionably stronger, and brighter, as we grow up into Christ our living head. "The path of the just is as the shining light;" and will not that light shine with more direct and refulgent brilliance as it approaches towards the meridian than when it first dawned upon the earth? I make no question but many deceive themselves, and imagine that they have in possession, what their tempers, words and works declare they have not. But this no more proves that all are deceived who profess it, than a poor man's professing to have great wealth, proves that there is no such thing as wealth in the world.

III. Let me call your attention to the motives that should urge

you to go on unto perfection.

1st. This course of conduct perfectly harmonizes with the divine will, and precisely in the same proportion as you are obligated to accomplish the will of God, so far you ought to be induced to go on unto perfection. We may infer this from God's nature. He is an absolutely perfect Being; his natural and moral attributes, such as eternity, immensity, infinity,holiness, righteousness, and truth, are all infinitely perfect. was God's will to create man in his own image, after his likeness, and while he stood in that state, he perfectly performed the divine will concerning him. Sin entered into the world, and defaced that image; man revolted from his Maker and turned to his own way; but by "repentance from dead works, and faith towards God," he turns about and retraces his steps, and gets into God's way again, and by going on unto perfection, he approximates towards that primitive state of perfect holiness, which man forfeited by his original offence: and to imagine that Christian

believers can fully accomplish the divine will, without this, is notless preposterous, than to imagine that Adam did the will of God when he lost his original perfection. But you need not decide this point by mere inference; you have God's positive precepts which direct you to this object, and more especially his inviolable promises, and declarations, to ensure his willingness, to confer this inestimable blessing upon you. "Then (saith God by the prophet Ezekiel) will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you," &c. "The Lord thy God (saith Moses) will circumcise thy heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soul." "Christ loved the Church, (saith St. Paul) and gave himself for it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it might be holy and without blemish."—Indeed while you credit the Bible, you cannot but believe that it is the will of God you should go on unto perfection. And shall not this motive excite you to do it? You owe your all to God; you live in his world, you breathe his air, you feed upon his bounty, and are protected by his arm. It was his Son that redeemed you from hell; his Spirit that awakened you from Sin. It is his gospel that promises you forgiveness; and his glory you expect to share to all eternity. O what vast and extensive obligations are you under to God; obligations increasing every hour; whose number can never be told, whose value can never be estimated, and whose debt never discharged; which of you that may not exclaim,

"O to grace how great a debtor, Daily I'm constrained to be."

Are you asking "what shall I render to the Lord for all his benefits towards me?" Lord what would'st thou have me to do? The answer is, "Go on unto perfection:" give to God thy whole heart, "and do his will in earth, as it is done in heaven."

2d. You should be induced to comply with the advice in the text, "and go on unto perfection," from the desirableness of the object; even in the works of art, the nearer a thing approaches to perfection, the more it is valued and applauded; and if Religion be an inestimable treasure, is it not highly desirable to possess this treasure in perfection? Many of you have read Bunyan's inimitable description of this state, termed by him, the land of Beulah, into which his Pilgrims had happily entered, and through which their path lay. "Here the air was serene and pleasant, and here they heard continually the singing of birds, saw every day the flowers appear on the earth, and heard the voice of the turtle in the land: in this country the sun shone night and day, wherefore it was beyond the valley of the shadow of death, out of the reach of giant Despair, neither could they so much as see Doubt-

ing castle. Here they were within sight of the city that they were going to, also, here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was on the border of heaven; here the contract was renewed between the bride and the bridegroom, and here they met with abundance of what they had sought for in all their pilgrimage; here they heard voices from out of the city, loud voices, saying, 'Say ye to the daughter of Zion, Behold thy salvation cometh! Behold his reward is with him: here all the inhabitants of the country called them the holy people, the redeemed of the Lord."
O! what a desirable country is this to dwell in!

"A land of corn and wine, and oil,
"Favour'd with God's peculiar smile,
"With every blessing blest."

Which of my hearers does not languish and sigh to be there! Have you never stood like Moses, on the top of Pisgah, and beheld by faith the promised land? A land where you shall eat bread without scarceness, and not lack any thing; a land which the Lord your God careth for; where

"Rivers of milk and honey rise,
"And all the fruits of paradise,
"In endless plenty grow."

Will you not then go on to possess it? Will you listen to the suggestions of those who tell you there is no such country, or of those who act the part of the dispirited spies, and bring an evil report concerning the good land, by representing the insuperable difficulties that lie in the way? No! you should rather confidently say, "let us go up at once and possess it." The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust the enemy from before thee, and shall say, destroy them. Israel then shall dwell in safety alone, the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew.

3d. You should be induced to go on unto perfection from a consciousness that this is the only certain preventive of final apostasy. Apostasy from God is a crime that has no parallel: its malignity rises in proportion to the light we extinguish—the mercies we abuse—the obligations we violate—and the heaven we forfeit. The inspired writers paint it in the darkest colours, and brand it with the most odious epithets: it is "forsaking the fountain of living waters, and hewing out cisterns, broken cisterns, that hold no water." "Doing despite to the spirit of grace." "Counting the blood of the covenant an unholy thing." "Turning from the holy commandment delivered unto us." "Making the light that is in us become darkness, and drawing back to perdition." And do you ask who are guilty of this crime? Why those described by the Apostle in the verses succeeding the text, "who were once en-

lightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost," but who by neglecting to go on unto perfection, had fallen away, and crucified to themselves the Son of God afresh, and put him to an open shame; and who instead of being like a fruitful field which the Lord had blessed, were like the earth that beareth briers and thorns, who were nigh unto cursing, whose end was to be burned. And do you hope to escape this abominable crime of apostacy, and to obtain eternal salvation without going forward to maturity in christian holiness? Alas! can the traveller reach the end of his journey, without advancing in the way? Can the mariner make a prosperous voyage, without steering his vessel to the destined port? Can the warrior escape defeat and secure victory who ceases to oppose the foe? Christianity is described in the New Testament as a contest, and Christians as soldiers; they are enlisted under the captain of their salvation, invested with the armour of righteousness, and clad in the panoply of God. While they go on unto perfection, the world is conquered, the devil bruised under their feet, the enemies of their salvation put to flight; victory, eternal victory awaits them, and applauding angels are ready to bind the laurels round their brow. But when they neglect to comply with the advice in the text, the case is reversed; then their foes triumph, the world resumes its seat in their heart, the strong hold of sin which was almost demolished, is reared up again, the enemy intrenches himself within its walls, resumes his armour, recovers his spoils, reestablishes his dominion, and the last state of that man is worse than the first. O! how intolerable is the hell of apostates! for if "he that despised Moses' law died without mercy, under two or three witnesses, of how much sorer punishment, shall he be thought worthy, who hath trodden under foot the Son of God." And can you wilfully and deliberately incur this punishment? Can you bear "to dwell with devouring fire, and to lie down in everlasting burnings?" Are you determined on your own ruin? No! if you hope to escape the hideous wreck of souls, then "give your mind sea room, keep it wide of earth, call every wind, eye the great pole star, and make the land of life."

4th. "Let us go on unto perfection," as this alone will secure permanent and satisfactory enjoyments. Man was formed for enjoyment, and naturally and necessarily loves it; in all the climes of the earth, and among all the gradations of society, from the monarch to the beggar, enjoyment is universally esteemed, and invariably sought, but alas! how rarely found. Can the votaries of wealth find it in hoarded heaps of glittering treasures, perhaps unjustly wrested from the hand of industry, the rust of which shall eat their flesh like fire? Can the competitors for fame find it in vain and transitory titles which time effaces, and death destroys? Can the dupes of pleasure find it in "the midnight dances, or the public show?" Enjoyment springing from worldly sources, is in Vol. V.

the language of scripture, a feeding "on ashes;" which not only shows a depraved appetite, but marks the wretched shifts to which those are reduced who spend their money for that which is not But in the possession of the perfect love of God the enjoyment is rational, such as the understanding approves, and such as eternal reason will justify. It is pure, not arising from a heart overcharged with surfeiting and drunkenness, and evinced by foolish talking and jesting, but springing from a pure heart, a good conscience, and faith unfeigned. It is inexpressible, eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.— What language can describe the enjoyment that flows from a heart filled with the fulness of God; a temple for the Holy Ghost to to dwell in-where Sin has no part—the devil no dominion—the strong man cast out—his goods spoiled, and his empire overthrown. How pleasingly is this expressed by the Poet, which those who are only seeking this state may venture to sing:

"O glorious hope of perfect love,
"It lifts me up to things above,
"It bears on eagles' wings:
"It gives my ravished soul a taste,
"And makes me for some moments feast,
"With Jesu's Priests and Kings.

5th. Let us go on unto perfection, as this is the only way to secure a qualification for eternal glory. Does the Bible describe heaven as a place? Then it is called a holy place, a holy hill, and a holy city, into which nothing can enter that defileth. Does it describe its inhabitants? They are the holy Angels, holy Prophets holy Apostles, and the spirits of just men made perfect. Does it describe their employment? They rest not, day nor night, saying—holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Does it describe the qualification or meetness for this employment? It is holiness, without which no man can see the Lord. And as the perfection we preach, is a perfection of holiness; how important is the advice in the text and how much does it behave us to put it into practice, and to do it promptly. Life "is even as a vapour," our days are swifter than a post; we are going with impetuous steps to eternity, and shall we not with equal pace go on unto perfection? Shall time hasten forward while the sole end for which it is given is totally forgotten, or lightly esteemed? While the outward man dies daily, shall not the inward man be renewed day by day? May I not indulge a hope that some of you are going on; you are "leaving the things which are behind, and reaching forth unto those which are before." O! be encouraged, the good of the land is before you, and much of it yet remains to be possessed. Stagger not at the promises through unbelief, the darkness shall be light before you, the rough places smooth, and the mountain become a plain. Ac-

cording to your faith, so shall it be done unto you. Have any of my hearers entered into this rest? Then suffer the word of exhortation-" Whereto you have already attained, walk by the same rule, mind the same thing;" your warfare is not yet accomplished: you are still in an enemy's country, where "your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." By his influence Adam lost even his original perfection; yours may also be forfeited. You have bodies that love ease and court indulgence; you have senses that may become avenues to temptation; and you are the subjects of much ignorance, through which the enemy may take advantage of you. Therefore, "keep your hearts with all diligence:" you know how you were brought into liberty—walk still by the same rule, mind the same thing: to suppose that you may now be less frequent in prayer, less watchful over yourselves, or less zealous in the cause of God, is an error against which you should guard with all possible circumspection. Remember your security and comfort still depend on your going forward: you may be now perfect in love; but your race of Christian duties is not yet perfected: you have more to do, more to suffer, and more to enjoy. O, that you may be emulous to stand perfect and complete in all the will of God; and, finally, may you be presented faultless before the presence of his glory with exceeding joy, and join the blood-bought, blood-washed bands, who triumphantly ascribe to the only wise God our Saviour, glory and majesty, dominion and power, for ever and ever.—Amen.

Biography.

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MEMOIR OF REV. JESSE LEE.

BIOGRAPHY is the history of man. If impartial, it shews us ourselves. The biography of Christian men not only displays human nature, but also exhibits the grace of God, and shews the energy with which it works in transforming fallen man into the image of God. The history of faithful ministers of Christ unfolds also the progress of the kingdom of grace among men, and thus in the biography of one man is included many.

As Mr. Jesse Lee laboured long and extensively in the Methodist Episcopal Church, as one of its first ministers, and still lives in the grateful recollections of thousands who were benefitted by his ministry, we think a short account of this laborious servant of God will be read with interest by many. We have, therefore, from such documents as were within our reach, compiled the fol-

lowing memoir of his life and death.

He was born in Prince-George's county, state of Virginia, in 1758. In the fifteenth year of his age he was brought to a saving knowledge of the truth as it is in Jesus. Being then brought under the special protection of God, he was graciously preserved from those youthful vanities and vices by which so many are corrupted; and was gradually matured for future usefulness in the church of God.

In the year 1783 he joined the Methodist itinerating ministry, and received his first station on Caswell circuit. The Methodists at that time were few, but little known in the world, and, like the primitive Christians, much persecuted by the ignorant and profane. Indeed, the name became a convenient term of obloquy and detraction, so that those who were distinguished by this appellation were generally objects of reproach and contempt. Acting, however, under a conviction of his duty to God and to his fellow-men, Mr. Lee was content to suffer reproach for Christ's sake, knowing that this was far preferable to the enjoying the

pleasures of sin for a season.

Though not regularly educated for the gospel ministry, nor possessed of those rare talents which command the admiration of mankind, yet he exhibited much native genius, had a clear understanding of the method of salvation by grace, and evinced an ardent love to the souls of men. This led him, in the days of his youth, to renounce not only the hidden things of dishonesty, but also many of the lawful enjoyments and conveniences of social life, by submitting to the privations of an itinerating life, connected with a ministry which offered no temptations to ease, luxury, wealth, or worldly honour; but, on the contrary, drew with it much labour, poverty, and (in the estimation of the wise and prudent) disgrace and infamy; but in his own estimation, and all those truly devoted to God, he was seeking for "glory, and ho-

nour, and immortality." After travelling through various parts of Virginia and Maryland, and preaching with much success, in 1789 he visited New-England, travelling through Connecticut, Massachusetts, and the Though in these parts of the country he Province of Maine. had to encounter many difficulties, most of which arose from the strong prejudices of the people against the peculiarities of Methodism, he succeeded in forming a number of circuits, including more or less of societies. He had not been long in this country, such was the success of his labours, before he sent to Mr. Asbury for additional labourers, which were sent to assist him in his arduous work. On his first entrance into New-England, not being admitted into houses, he often preached in the open air, sometimes at the front of meeting houses after the regular worship on Sabbath days was ended. This bold method of proclaiming salvation in the name of Jesus, being attended with signal blessings in awakening sinners, soon introduced him to the notice of the

people, and gave him an opportunity of explaining more minutely the doctrines and discipline of the people with whom he was

connected.

In 1796 he was appointed Presiding Elder of New-England, and continued in that station, greatly beloved by the preachers and people, and witnessing the blessed effects of his intrepidity in spreading the gospel amidst various oppositions, until 1799, when he became a travelling companion of bishop Asbury.—Such were his persevering efforts in that country, and the success that attended his ministerial labours, that he has been justly styled the Apostle of New-England. Many, no doubt, will rise up in that day, and call him blessed. The first Meeting-House which was erected in Connecticut, in the town of Stratfield, Reading circuit, out of respect to him, was called Lee's Chapel; and to perpetuate the memory of the man to whom, under God, they owe so much, though they have abandoned the first, and built another in its place, they have retained the name.

After leaving this scene of his ministerial career, actuated by the same philanthropic spirit which first led him into the field of labour, he continued his exertions in various places, often filling the office of Presiding Elder, in New-York, New-Jersey, Pennsylvania, Maryland, Virginia, until the year 1816, when he was stationed in Annapolis, from which station the angel of death

summoned him away to his eternal rest and reward.

In such high estimation was this eminent servant of God held by his brethren in the ministry, that when an additional superintendent was wanting, in the year 1800, on the second balloting, between him and Richard Whatcoat there was a tie; and on the third, Mr. W. was elected by a majority of only four votes.— Though we have no reason to regret this final decision, as Mr. Whatcoat filled his high station with apostolic dignity and usefulness, giving great satisfaction to preachers and people, yet we ought not to forget the man who had inspired, by his upright deportment and persevering exertions in the cause of God, such confidence in his brethren. Abating somewhat of our reverence on account of some of those infirmities, (not sins, for of his moral and religious integrity who ever doubted?) which distinguish fallen beings from angelic intelligences, and adding to his character those laurels which the malevolent tongue of detraction would subtract from his well-earned fame, we shall form a just estimate of his worth, and shall be pleased in contemplating a man who united in himself much primitive simplicity and gravity with occasional sallies of wit and humour, and which tended at once to inspire respect, and to invite to familiar interchange of thought and sentiment.

We will now turn and follow this persevering saint and primitive Methodist preacher to the closing scene of his life, and see if that will not afford us additional evidence of his entire devotedness

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The Attributes of God Displayed.

ON VEGETABLE MILK.

From the Annales de Chimie.

"We had, (says M. Humboldt,) for several weeks past, heard mention made of a certain tree in the valleys of Aragua, the juice of which was said to be a nourishing milk: the tree indeed was called the Cow-tree, and we learned that the negroes of the place, who drank it abundantly, looked upon it as a very wholesome species of aliment. This account excited surprise in our minds, since the general characters attached to the milky juices of plants are those of being acrid, bitter, and more or less poisonous. But since our residence in Banbula, (in the province of the Caraccas,)

we have found that in the account of the Palo de Vaca there was no exaggeration. The tree thus named is one of a very beautiful appearance. Its flowers we had not an opportunity of seeing; the fruit of it is rather pulpy, and incloses sometimes one, and sometimes two kernels. When incisions are made into the trunk of this tree, which appears to belong to the Sapota tribe of plants, it gives out an abundance of a glutinous, thick kind of milk, void of all acrimony, and exhaling an odour by no means unpleasant. We drank considerable quantities of it, both in the evening before we retired to rest, and early in the morning, without experiencing the least inconvenience; it is only the glutinous nature of the fluid in question that occasions its taste to be at all unpleasant. Both the slaves, and others employed upon the plantations, drink it freely and mix it with the maze and capada plant. The master of the plantation assured us that the slaves always thrived and gained flesh during the season in which the Palo de Vaca furnished them with milk. When this milk is exposed to the air, its surface becomes covered with a strongly animalized substance of a yellowish hue, and of fibrous, stringy appearance, resembling a cheesy matter. This change in the juice is probably produced by an absorption of oxygen from the air. When this membranous substance is separated from the more fluid part of the milk, it proves to be nearly as elastic as caoutchouc; * but it undergoes, in the course of time, a like putrefaction with galatine. The people of this place call this matter cheese. It becomes sour in four or five days, according to the observations which I made on some portions of it. The milk inclosed in a well-stopped vial had thrown down a small quantity of coagulum, which, far from being fetid, constantly exhaled a sort of balsamic odour.

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to the cause of Jesus Christ. On the 21st of August, 1816, he attended a Camp-Meeting in Hillsborough, on the eastern shore of Maryland; and on Thursday, the 22d, he preached with his usual zeal, simplicity, and perspicuity, on 1 Pet. ii, 5, "Ye also as lively stones are built up a spiritual house," &c; and on Saturday he addressed a large, serious, and much affected congregation, on "But grow in grace." Such were the effects produced by this

his last sermon, that it will not soon be forgotten.

The same evening a fever seized his frame, and it continued to increase in violence until it put a period to his present mode of existence. Under the hospitable roof of brother Sellers, where he was removed on Sabbath morning, he experienced the unremitting kindness of his friends; but neither their attentions nor the skill of the physician could arrest the progress of his disease, nor afford him any hope of recovery. During the first days of his illness, his mind, hitherto buoyed up by a healthful body and a consciousness of the divine approbation, seemed to suffer a temporary depression, and he spoke but little. This, however, was only a prelude to a more joyful state of mind. On Tuesday night, Sept. 10, calm as the summer's evening, and elated by the prospect of soon entering the harbour of eternal repose, he burst forth in extacies of divine rapture; also, on the succeeding day, he reiterated the language which resounded from the lips of the angels while announcing the birth of his Saviour, crying, "glory! glory! glory!" and then added, "Hallelujah! Jesus reigns!" On the same evening he spoke about twenty minutes, deliberately and distinctly; and, among other things, he requested brother Henry Boehm, who was participating with him, as far as he could, in his sufferings and joys, to write a letter to his brother, to let him know that he died happy in the Lord, and that he felt grateful for the kind attentions of his host, in whose house he ended his race.

To bishop M'Kendree he wished to be particularly remembered, saying, "Tell him I die in love with all the preachers—that I love him, and that he lives in my heart." Having thus confirmed his love to the superintendent of the church, he took an affectionate leave of all present, requesting them to pray. This was a solemn season. After this he spoke but little; and on Thursday his speech failed, though his reason remained apparently unimpaired. He lingered on the shores of time until half past seven o'clock, when, without any signs of distress, but with the utmost tranquillity of mind, his spirit took its flight to the regions of the

blessed.

Those who have made a public record of his death express themselves in this strong language, which certainly indicates the firmest confidence in his integrity, (viz.) that he "sincerely endeavoured to promote the glory of God and the happiness of mankind."

In 1810, Mr. Lee published "A history of the Methodists," which appears to be a faithful, and in many respects a very par-

ticular, narrative of their rise and progress; and though barren of those incidents which give life and animation to history, yet it may be considered as an important chronological index to future historians who may attempt a more amplified narration of this widely extended people. He is also the compiler of the *Life of John Lee*, his brother, one of the primitive Methodist Preachers.

Mr. Lee, as he advanced in life, became quite corpulent, which was more the effect of a sound constitution and constant moderate exercise, than otherwise; for he was always temperate in his living. With his intimate friends he was frank and familiar, and could enliven conversation with sudden strokes of wit and amusing anecdotes, which, however, always had a religious tendency. His appearance in the pulpit was plain, yet dignified-simple, but commanding. His style was unadorned with the flowers of rhetoric. but his sermons abounded with apposite quotations of Scripture, often enlivened by the introduction of anecdote, and made impressive by familiar and striking illustrations. By the application of plain truth to the conscience, he strove to lead his audience to a knowledge of themselves and to God, though it might be at the expense of his own reputation as a systematical preacher. He never affected the orator for the purpose of dazzling his hearers with the glare of eloquence; and if, in the estimation of some, he sometimes descended from the dignity of his solemn subject by pert observations, he generally reclaimed himself by suddenly regaining the gravity of the minister of God, and urging upon his hearers the necessity of holy living. Sometimes, as if instantaneously roused by inspiration or a sense of the tremendous importance of his subject, he burst forth in those impassioned exclamations, which are rather calculated to overwhelm with astonishment than to convince the judgment by the force of argument. These instances, however, were rare, for his preaching generally resembled a smooth flowing stream, keeping within its natural bounds, but now and then having its smooth surface disturbed by passing a gentle declivity over a pebbled bottom. It therefore gradually and imperceptibly instilled itself into the understanding, and won the heart by its own native force, rather than by any sudden effort of the orator's tongue. But the best praise of his preaching is its effects. Many thereby were convinced of error, and brought to the knowledge of the truth. The unction of the Holy One attended his word, and made it life and salvation to the soul. And those who were thus captivated on the side of truth are the best evidences of his talents as a preacher of Christ; and while they offer themselves as so many trophies of the cross of Christ which Jesse Lee elevated, they shall embalm his memory with their tears of gratitude to God that He ever sent such a man to preach unto them Jesus and the resurrection. Continued to blood and

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so long a time escaped the penetration of men, whose very occupation it is to search Nature's laws, and penetrate her mysterious

operations?

"It would appear that the fact is to be explained partly from the circumstance of the elements and principles of plants being distributed among so many orders and families of the vegetable creation,—partly from that difference of quantity, with respect to their essential principles, which is observed in the vegetable world, according as the particular plant is a native of equatorial, or of cold and temperate latitudes,—and partly by an ingenuity derived from necessity: which impels uncultivated man to seek for his sustenance in the natural productions by which he is surrounded. Thus the juices, the bark, the roots, and the fruit of trees, become the subjects naturally of instinctive investigation; and when poisonous productions are combined with those that are wholesome and nutritious, man is taught by the same necessity to separate the one principle from the other. The American savage, as well as the inhabitants of the South-Sea Islands, have thus learned to prepare the fecula of plants, by compressing it, and separating its juice. In the milk of plants, as also in the milky emulsions, materials considerably nutrient are intermixed with deleterious ingredients. These combinations vary not only in the different tribes of plants, but also in the respective species of the same genera.

"The lactiferous plants belong principally to the three families of the Euphorbia, the Urticaria, and the Apocyna; and as upon investigating the different distribution of vegetable growth in the several parts of the world, we find that the species of these orders of plants are most numerous in the tropical regions, we infer that a very high temperature is necessary for the proper elaboration of the milky juices, as well as to the complete formation of the caoutchouc, of albumen, and of the caseous principle. The juice of the Palo de Vaca certainly presents one of the most striking examples of a vegetable milk in which the acrid and deleterious are not united to the nutrient principles; but the Euphorbium and Asclepias genera, so generally known by their caustic properties, had before furnished us with some species of which the juice is bland and innocent, as in the instance of the Euphorbia balsamifera of the Canary Isles, and the Asclepias lactifera of Ceylon. BRUMAN has told us that the inhabitants of Ceylon make use of the last in lieu of milk, and that they mix its leaves in cookery with those articles of food that are generally prepared with milk; but it appears probable, that it is only the juice which exudes from the young plant, which is used for the purposes in question, viz. that which flows from the vegetable before the development of the acrid principle. Indeed in some countries, the first shoots of even the Apocyna are eaten."

Miscellaneous.

IMPORTANCE OF AN EARLY AND RELIGIOUS EDUCATION.

Delivered at the Wesleyan Seminary, by the Rev. William Ross.

Whence are we? What are we? What our business? Whither are we going?

and what our prospects?

THESE, my brethren, are all important questions. They are questions too, which often recur with force to the man of study and reflection. But of what use could they be, together with all the investigation of which the human mind is capable, if we were not favoured with light from heaven to irradiate our minds and

direct our researches?

By light is meant that revelation whereby the Almighty has made known his existence and character, works and will. The world, says the apostle, by wisdom knew not God. The wisdom here referred to, never did, never could bring men to a knowledge of the true God. This declaration is justified by the doctrines of the most learned and intelligent heathens. They had no just idea of the origin and design of the Universe, nor of the existence and perfections of the Supreme Being. Although they had every advantage that the human mind could have, independently of divine revelation, yet they could never find out the Almighty, nor ascertain the sources of true happiness. What then would be our situation if God had not blessed us with his word? Darkness and doubts would be our portion. But thanks be to the Author of our being, and the Father of all our mercies. we have not been left for ever to wander in the devious mazes of doubt-We have not been left to spell out our duty to him, to our fellow-creatures, and to ourselves, by the dim and precarious light of nature; but we are favoured with a revelation whereby we are able to determine our origin and end, our connections and relations, our obligations and responsibilities, our business in this world, and our probable portion in the world to come. These are all subjects of contemplation, which can never be exhausted by the energies of the human mind: and they are all so closely connected with our present and future happiness, that we should never lose sight of them.

But our business this evening is with parents and guardians of

youth.

They are to be viewed as standing in one of the most important and useful relations in the Universe. They have the superintendence of beings whose principles and habits are to be formed both for time and eternity.

As God created mankind for happiness, and as all men most ardently desire it, so it is conceived that parents and guardians,

in the education of children, should have special regard to their happiness. The grand question then is,—What course of education is best calculated to secure the happiness of the rising

generation?

But here I must acknowledge, that it is with diffidence I undertake the discussion of this subject; not only because of my inability to do it justice, but because also, I am concious that there is a diversity of sentiment respecting it. However, I will submit to your consideration a few reflections, which, I hope, will not prove altogether uninteresting.

The first thing our children should be taught is,—That they belong to a race of beings who are fallen, deeply fallen from God.

We were indeed created in the image of God. And that image, according to St. Paul, consists in knowledge, righteousness, and true holiness. Through sin, our righteousness and holiness are lost: and our intellect is astonishingly enfeebled. We come into the world the degenerate plants of a strange vine. Morally impure, and to use the words of Wesley, In the very image of the devil. Every way prepared, as soon as circumstances will admit, to break out into the most flagrant acts of rebellion against the laws of God and man. We also come into the world in a state of perfect ignorance. Not by any means so well qualified to take care of ourselves, or to act our proper parts among our kind, as brutes of the most stupid species are among theirs.

Of the imperfection and miseries of the present state of mankind, even the ancient heathens seem to have been sensible.

Plato says, the soul of man has fallen into a dark cave, where it holds intercourse only with shadows. Pythagoras, represents man as being a stranger in this world; banished from the presence of God. Plotimus, compares the soul to a cinder, or coal, in which the fire is all extinguished. Others, among them, speak of the soul as having her wings enfeebled; so that she cannot fly to God.

But our source of information upon this melancholy subject is the word of God. By that infallible testimony we are assured, that we have sinned against God and come short of his glory— That we are far gone from original righteousness, and that our understanding is darkened.

Now, as it is necessary a man should be convinced that he is diseased, in order to see the necessity of medical assistance, so in endeavouring to bring the rising generation forward to happiness it is necessary that we convince them of their departure from it.

After having taught our children their fallen and helpless state, it is requisite that we point out to them their method of recovery, and direct their feet in those paths which are best calculated to secure their happiness. They should be taught to look to God, the author of their being, as the only source of real happiness: and to expect that inestimable treasure from Him, only by

devoting themselves to the designs and purposes of life according to His direction. In a word, they should be instructed, as early as possible, to seek the kingdom of God and his righteousness: with the assurance that this is the only way to secure substantial happiness. And as they are designed to take a part in the scenes of active life, it is of importance that they be so trained as to enable them to act that part with honour and usefulness. In order to this, they should have laid before them, their connections

and relations, their responsibilities and obligations.

They may be taught their connection with the natural world. They are inhabitants of it; and from it, they derive those advantages which they should enjoy, and improve in a reasonable and useful manner. For them, the seasons follow one another in regular order, each contributing its share of pleasure and comfort. For them the sun pours forth his genial rays by day, and the moon and stars illuminate and cheer the night. For them all nature is in constant motion, and labours to satisfy their wants and to alleviate their sorrows; while all their powers may be pleasingly and profitably employed, their senses regaled, and all their sensibilities enlivened, refined, and gratified in the contemplation of this boundless source of beauty, majesty and glory. But, lest they should make this connection an object of too great confidence, it is necessary that they be made sensible that it must shortly be dissolved; and that, therefore, it is to be viewed merely as affording them some minor felicities, while passing from this world to a better. Their contemplations then should be directed upwards, through nature to nature's God: while their hearts are taught, to adore, and their tongues to praise the ineffable glories of his character.

They are to be educated particularly for social life. Parents, friends and tutors; civil and religious society, all have their respective demands upon them. And those demands must be answered, that the order, harmony, and felicity of the whole may be preserved. While, therefore, they are instructed to reverence and obey their parents and teachers, to be kind and affectionate to their friends, they should also be educated in those principles and duties which will raise them to respectability, and enable

them to be useful in the world.

We must shortly follow our fathers to the land of silence. Our names will be borne by our children. And are we willing that our names should be perpetuated by those who must become nuisances in society? This is a point which we ourselves must settle. It is for us, in some sort, to determine whether our children shall be wise and virtuous, or ignorant and vicious. Whether they shall be good and useful members of society, or sordid and depraved wretches, whose names will be infamous, and whose society will be pestilential.

It matters not to what walks in life our offspring are destined; nor is it of importance what callings in life they are to pursue:

it is our business to qualify them to act their part with fidelity and usefulness. Disinterestedness and benevolence, meekness and humility, patience and charity, diligence and constancy, should give direction and character to their conduct through the whole course of life, whatever station they may occupy, or whatever calling they may pursue. They must never be permitted to suppose that in order to be happy, they must be rich and great: that they must shine in costly equipage or riot in voluptuousness. On the contrary they should be deeply impressed with the idea that they can be happy only in the possession and exercise of wisdom and virtue, and in the discharge of those social, moral and religious duties which God has placed before them.

It may seem unnecessary for me in this age and place of refinement, to say any thing in regard to literary and scientific pursuits: but I must in this respect claim a little indulgence.

The time has come wherein it is a disgrace to be ignorant. Ignorance is disgraceful, because the path of knowledge is open to people of all classes. Sunday Schools, Free Schools, and other institutions, have been erected expressly for the purpose of extending the means of information to the destitute. It is also to be remembered with gratitude that through the benevolence of individuals and societies the indigent youth may obtain even a collegiate education.

Now, considering how important it is to have a good education, and how many powerful motives there are to urge us to the pursuit of knowledge; is it not a disgrace to be without it, or not to be in a way to obtain it? It is an incontestible evidence of stupidity and indolence. And if ignorance is a disgrace to the poor, what is it, rather what is it not, to those who are in easy or affluent circumstances? If in the former it is disgraceful, in the latter it must be highly criminal.

It should ever be remembered, that with our purity and happiness, we lost our knowledge: and that therefore ignorance is as much an effect of sin, as impurity and misery. Let us attend to this point for a few moments. How great was the knowledge of our first parents previous to their fall? So far was it superior to ours, that in ascertaining the properties of animate and inanimate nature, it was not necessary for them to pursue a long and tedious course of investigation by slow and inductive reasoning. They grasped the truth and apprehended the fitness of things without difficulty. But alas! what a fatal change did sin produce. Never in any case were the words of Young more appropriate. Seduced by the devil, they yielded to a criminal and foolish desire. They

Leaped at the stars, and fastened in the mud; Grasped at glory, and sunk in infamy.

What profound ignorance followed the first transgressors as a punishment for it, and as a wretched legacy entailed upon an un-

fortunate race. Who does not see, that ignorance is a consequence of the fall? and who will not say that this consequence, as well as others, should be obviated as far as possible by an

early education?

It is true, to acquire any considerable share of knowledge, much labour is necessary. It is also true that, while in our present imperfect state, in the pursuit of science we must be content to crawl from one truth to another, through a painful, and often long process of reasoning. But knowledge is so great a treasure, that when once it is gained, it compensates our toil a thousand fold.

It is obvious from a variety of considerations, that it is the duty of mankind to make the arts and sciences their study, as far as possible. Upon them, under God, depend, in a great measure, the prosperity and welfare of nations, communities and individuals. Indeed, if scientific and artificial improvement should be neglected, the barbarisms of former ages, with all their disgraceful train. would soon be upon us. To the arts and sciences as encouraged and fostered by religion, are we indebted for all those advantages whereby at this moment we are distinguished from the savage tribes of our western wilderness.

Knowledge is useful to all men, at all times, and under all circumstances. It is power, it is honour, it is riches, it is a never-failing source of the most refined pleasure wherever it is properly applied. I never can believe, that ignorance, stupidity and indolence, can be a soil upon which happiness will thrive and grow. Although the man of knowledge, standing on an eminence, and having an extensive prospect of men and things, has many disquietudes to which the uninformed in the vale below are strangers, yet he has those delights also which infinitely transcend the most elevated conceptions of the rude and uncultivated.

Neither can I bring myself to believe, that the want of know-ledge can ever be supplied by all other earthly blessings. Beauty, wit and strength, honour, pleasure and wealth, are too poor to be compared with it. The man, whose mind is well stored with useful knowledge, is qualified to be a blessing to others. He converses with himself; and therefore is prepared to bear himself company through the world. To him every surrounding object affords a lesson replete with instruction; and, when in solitude he makes the volumes treasured up in his own mind pleasing and

profitable sources of entertainment.

Above all then, we should encourage our children in the pursuit of learning. What though they be not rich, Knowledge is far more valuable than silver and gold. If, in order to accumulate wealth, they must neglect the improvement of their minds, teach them to leave the trash to be scraped together by mean and sordid souls, who have not sufficient elevation of thought, nor dignity of feeling, to prompt them to intellectual improvement. In this

way they will ultimately find themselves the proprietors of,—Large and comprehensive souls, purified from vulgar fears, superstitions and prejudices: and capable of comprehending the works of man, and of understanding, in some measure at least, the works of God. A rich and flourishing mind, pregnant with inexhaustible sources of reflection and entertainment, may enjoy a perpetual spring of new delights, and the conscious dignity of superior intelligence.

But in our exertions to secure happiness to the rising generation, we should by no means stop short of religion. By religion is not meant, a mere set of notions, or a scheme of doctrine laid asleep in their minds, never to disturb, never to stimulate them to action; but a supreme love to God, which evinces itself by a cor-

responding course of conduct.

It is much to be regretted that so few parents and guardians duly consider this point. It is not unfrequently the case that we find them far more solicitous to make their children shine in the gaudy trappings of pride, than they are to make them useful citizens and happy followers of the Son of God. It is also a lamentable truth, that many parents encourage their offspring to seek happiness in the perishable things of earth. Probably this is the grand reason why so few find the object of their search. Let us then take a view of the situation of most men, that we may ascertain their disorder, and place before them their remedy; and also that we may preserve our children from needless toil and disappointment.

The grand object of pursuit among men is happiness. It is undoubtedly the strongest desire of our nature to obtain it. Indeed, according to some authors, there is a kind of innate principle in our nature, constantly urging us to this pursuit. But in the courses which mankind take for the attainment of this object, they meet with perpetual disappointment and mortification. Nevertheless, they still pursue—they make all possible speed, and inquire of every passenger, Who will shew us any good? But why are they thus disappointed? Because they fly to sources where happiness can never be found. And they fly to those sources because they have not received a suitable education. Probably they have been taught to expect it in sensual enjoyments; or they have never been sufficiently impressed with the necessity of seeking it only in the service and enjoyment of their Creator.

Behold the youth, as he leaves his friends and tutors, and makes his way into the world, to take his task and receive his portion, among his fellow actors on the stage of life. In the outset he is captivated by the scenes of mirth, gaiety and sprightliness which pass before him. He enters them in the full tide of expectation. For the moment he is diverted, but his divertisement passes away, and in the midst of jollity and laughter he finds that happiness is not the goddess that there presides. He next turns his attention to costly mansions and equipage, and fondly supposes the

object of his search, is there an inhabitant. But how soon does he find that she is not to be designated by a robe of many colours—is not the companion of greatness—is not the attendant of luxury and splendid equipage. He takes another turn: and entering farther into the world, he beholds all the kingdoms of the earth and the glory of them. Many ways of raising himself to glory are opened before him. Calling forth all his energies, he elevates himself on the pinions of ambition; and now that he is in honour he looks down with haughty contempt upon the crouching croud below. His eyes are dazzled ;-his ears are charmed; and in exultation he exclaims, I have reached my goal! There is none like me—So caressed, courted, flattered and followed. But deluded creature! how soon does his bit of riband wax old? How soon do all his titles and badges of honour lose their enchanting influence? And now that the farce is ended, he sees and feels like a man. And standing behind the curtain, while those without gaze, admire, and extol, he is familiar with reality, and sees nothing but naked ropes and blocks. Disgusted with intrigue and wearied with bustle, he comes to the conclusion that he has mistaken his way, and missed the object of his pursuit. Under these circumstances what must he do? He has rejoiced in his youth; walked in the ways of his heart and in the sight of his eyes; but after all he is unhappy. To him, happiness was never more remote. His best hopes are disappointed, and his dearest feelings Thus exhausted with disquietudes he sits down, and after casting many an angry glance upon surrounding objects, he curses his stars and deems himself alone in the Universe. In this situation he remains till, by a voice from heaven, he'is taught the good and the right way. But is this declamation? or, is it sober truth? It is matter of fact, drawn from real life.

There is hardly any subject more exhausted, or that has afforded greater matter of argument and declamation, than the insufficiency of our earthly enjoyments. Every reformed sensualist, from Solomon down to our own times, has uttered more or less pertinent, as well as mournful reflections, on the emptiness of human pleasure, and the vanity of mortal pursuits. But, unfortunately, the many good things which have been said upon this subject, have been viewed as the ebullitions of disgust, arising from sated appetites, which could no longer relish the pleasures of sense, or from the vagaries of rude and splenetic men, who never tasted them at all; and therefore are not competent judges in the case.

Matter of fact, however, contradicts this conclusion.

From what has been said upon this subject, it is manifest that great precaution should be used in the education of youth. Above all things they should be early taught where and when true happiness is to be found,—namely, In the religion of the Holy Jesus. A knowledge of arts and sciences may do much, very much for man; but it never can afford him that happiness for You. Y

which his soul thirsts. Philosophers and politicians, poets and orators, lawyers and physicians, possess nothing worthy the name of happiness, until they rise into the philosophy of the Son of God, and become partakers of the divine nature. We must say then, that the religion of Christ should constitute a principal branch of education in all our Seminaries. It is not enough that the will of our children be seasonably subdued; nor is it sufficient that inducements to pride, revenge and voluptuousness, be kept from them while in childhood: but through every stage of their minority they should be trained to virtue, and disciplined to the humbling doctrines of the cross. Hence arises the importance of providing them with suitable books and teachers. With books, which will teach them the science of salvation, as well as those which will teach them to act with honour and advantage in this world: and with teachers, who will take an interest in their spiritual as well as temporal welfare. Tutors who prefer the classics of Rome and Greece to the Holy Scriptures, are not qualified for their business. And those tutors too, who prefer the philosophy of men schooled in the principles of infidelity, to the philosophy of those Christians who have so happily united literature and religion, are by no means proper persons to have the superintendence of young and tender beings, whose character is to be formed for eternity, as well as for time.

And now, ye who are parents, reflect that you have been instrumental in bringing into existence beings not only fearfully and wonderfully made; but fearfully and wonderfully destined. For a few years your children will be under your instruction: and it is very probable that your conduct towards them during those few years, will determine their destiny to all eternity. How important then is your work, and how awful your accountability! Your children will shortly go from you into the world, like lambs among wolves. How numerous are the dangers to which they will be exposed, and how liable will they be to be ensnared and undone for ever. Before them—"honour will flaunt its fictitious trappings—wealth display its thousand imposing charms, and pleasure spread its impoisoned banquets." And if they be not properly guarded by sound principles, how easy a prey will they fall to those engines of darkness. Looking to God then for direction, do your uttermost. Train them up in the nurture and admonition of the Lord. And may the blessing of God attend vour exertions.—Amen.

TRACT ANECDOTE .- RELATED BY MR. WARD.

Soon after I went to India, I distributed a number of tracts in a variety of villages. A man, hearing that a Missionary had left a tract at a certain house, felt a conviction on his mind that he was bound to read it. He therefore sent to request that he might pe-

ruse it; it was granted, and he read it. His soul was so deeply impressed with the importance of its contents, that he determined to relinquish caste and every other superstition for the Lord Jesus Christ. So far indeed was he influenced by the Holy Spirit, that he set out for and arrived at Serampore; and there became a truly pious Christian, and a zealous preacher of the Gospel.

SABBATH SCHOOL ANECDOTE.

A little boy, belonging to a Sunday school, in London, having occasion every Sabbath to go through a certain court, observed a shop always open for the sale of goods. The little boy, having been taught the duty of sanctifying that day, was grieved at its profanation, and some time considered in himself whether it was possible for him to do any thing to prevent it. At length, he determined upon leaving a tract on the Lord's Day, next week, at the shop as he passed by. He did so. On the next sabbath, coming the same way, he observed that the shop was shut up. He stopped, and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door; when a woman within, thinking it was a customer, answered aloud, "You cannot have any thing: we don't sell on Sunday." The little boy still begged for admittance, encouraged by what he had heard.-When the woman recollecting his voice opened the door, and said, "Come in, my dear little fellow: it was you who left the tract here last Sunday, against Sabbath-breaking, and it frightened me so, that I did not dare to keep my shop open any longer; and I am determined never to do so again while I live."

Let this be an encouragement to the teachers of Sunday schools, in enforcing the observation of the Lord's Day; and let it be a stimulus to all serious people, and even to children, to distribute

tracts in every possible direction.

THE POWER OF MUSIC UPON THE PASSIONS.

The following is related by the Prince of Cantimer in his works of the Ottomans.

THE Sultan Amarath, a cruel Prince, having besieged and taken Bagdad, gave orders to put to death thirty thousand men, who had grounded their arms to the haughty conqueror. Among these unfortunate victims was a musician, who entreated the officer that executed the orders of the Sultan, to wait a moment, and permit him to speak to the Emperor. The officer commanded him to be brought into the presence of the Sultan, and give a proof of his art. Like the musician mentioned in Omer, he took a kind of Psaltery resembling the Lyre, having six strings on each side. He accompanied the instrument with his voice, and sung

to the praise of Bagdad, and the triumph of Amarath. The soft and pathetic sounds of his instrument, alternately intermixed with his bold and plaintive airs, produced such a surprising effect upon the soul of the lofty monarch, that his heart was melted into tenderness, and he could not suppress the compassionate emotions of his soul. The skilful musician left him alone. He was completely overcome by the power of melody. He melted into tears of pity. All his turbulent passions seemed changed to softness and compassion. His resentment gave way to relenting; and he changed his cruel intention. In consideration of the capacity of the musician, he not only spared the lives of his thirty thousand captives, who had been sentenced to die, but set them all at liberty.

If such is the power of terrestrial, what must be the melody of celestial music, where the concert of myriads join to sing the praise of God! Oh what ravishing charms to the ears of the whole company of the redeemed from among men, when the ineffable glory of God shall inspire their hearts and elevate their

voices to shout hallelujahs for ever!

The following is extracted from the Works of the Rev. John Wesley.

"By the Power of Music, I mean, its power to affect the hearers; to raise various passions in the human mind. Of this we have very surprising accounts in ancient history. We are told, the ancient Greek musicians in particular, were able to excite whatever passions they pleased: to inspire love or hate, joy or sorrow, hope or fear, courage, fury, or despair: yea, to raise these one after another, and to vary the passion, just according to the variation of the music.

But how is this to be accounted for? No such effects attend the modern music: although it is confessed on all hands, that our instruments excel theirs beyond all degrees of comparison. What was their lyre, their instruments of seven or ten strings, compared to our violin? What were any of their pipes, to our hautboy or German flute? What all of them put together, all that were in use two or three thousand years ago, to our organ? How is it then, that with this inconceivable advantage, the modern music has less

power than the ancient?

Some have given a very short answer to this, cutting the knot which they could not untie. They have doubted, or affected to doubt the fact: perhaps have even denied it. But no sensible man will do this, unless he be utterly blinded by prejudice. For it would be denying the faith of all history: seeing no fact is better authenticated. None is delivered down to us by more unquestionable testimony; such as fully satisfies in all other cases. We have, therefore, no more reason to doubt of the power of Timotheus' music, than that of Alexander's arms: and we may deny his taking Persepolis, as well as his burning it through that sud-

den rage, which was excited in him by that musician. And the various effects which were successively wrought in his mind, (so beautifully described by Dryden, in his Ode on Cecilia's-day,) are astonishing instances of the power of a single harp, to trans-

port, as it were, the mind out of itself.

Nay, we read of an instance, even in modern history, of the power of music not inferior to this. A musician being brought to the King of Denmark, and asked, whether he could excite any passion, answered in the affirmative, and was commanded to make the trial upon the King himself. Presently the monarch was all in tears; and upon the musician changing his mood, he was quickly roused into such fury, that snatching a sword from one of his assistant's hands, (for they had purposely removed his own,) he immediately killed him, and would have killed all in the room, had he not been forcibly withheld."

The effect of David's harp upon King Saul is well known. It is said, "When the evil spirit from God was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." I Sam.

xvi. 23.

If such be the influence of music over the minds of men, with what assiduity should it be cultivated by all Christian congregations! And more especially when it is considered that there is abundance of scripture authority, both precept and example, for its use. If so, if God has commanded us to "sing with the spirit and with the understanding also," how can it be inferred that the learning this art can be detrimental to piety? And how can we sing with the understanding, without learning to understand the art we attempt to practice? If, indeed, any part of divine worship is calculated to excite the affections to things spiritual and divine. it is to hear a congregation of saints raising their tuneful voices in celebrating the praise of God. But while this duty rightly performed soothes all the passions of our nature, and produces the most exquisite pleasure to the devout soul, yet when it is murdered by the clashing sounds of discordant notes, which grate horribly on the ear, sensations equally disagreeable are produced, and the art itself is thrown into contempt. The drawling languor with which this part of divine service is too often performed, is sufficient of itself to excite all lovers of sacred music to diligence in striving to redeem it from the obloquy cast upon it by such singing drones.

Let then the friends of an enlightened and enlivened piety, exert themselves in the laudable attempt to improve this sacred science, and they shall meet with the best wishes of the Christian community, who delight in order and decorum in the Church

of God, for success.

THE BEGGAR AND THE TRACT.

Communicated for the London Evangelical Magazine, by "C. Brooker, Alfriston, Sussex."

ABOUT five or six years ago, while passing through a meadow, I observed before me a beggar; he appeared to bend with the weight of years, having a bag on his back, containing I suppose, his kettle, &c. on the top of which was a bundle of sticks. After walking a short distance, he frequently paused, as if tired When I overtook him, I mildly accosted him and or afflicted. said, "Well master, where do you think you shall be in twenty years time?" He stopped, immediately fixed his eyes on me, and after a short interval replied, "In heaven I hope master."—"In heaven, (I rejoined) Why do you hope you shall be in heaven?" "Because I hope I shall, master."—" But (said I) you know there are two kinds of hope spoken of in the Scriptures; the hope of the hypocrite which perisheth, and the hope of the righteous which is an anchor to the soul; which hope of the two is yours?" "Why faith is a great thing master, is it not?" "Yes, faith is certainly very important." "To be born again is a great thing, is it not, master?" "Yes to be born again is a very great thing: but (I continued) where did you get all this knowledge?" "I will tell you master: About nine or ten years ago I was begging for something at one of the houses of the Royal Crescent at Brighton; after waiting for some time, as no one gave me any thing, I turned and walked away; a servant then came after me and said that a lady had sent me a penny and a little tract, which she desired I would read; it was that little book, master, that taught me to know about faith, and about being born again." "What was the name of the tract?" "A Dialogue between a traveller and yourself: and such was the effect master, which this little tract had on me, that I learned every word of it by heart." "Can you repeat it now?" "Yes master." "Let me hear you." After repeating a small portion of it, his shortness of breath prevented his proceeding any farther. "Master (said he,) I have got an asthma, and cannot go on." Wishing much to ascertain the truth of his statement, I asked him to call on me another day, and repeat the contents of the tract; to which he readily consented. Before we parted he said, "Master I wish you would give me some prayers." "Give you some prayers, (I replied;) you do not find any difficulty in supplicating for a supply of your temporal wants at persons' doors, cannot you ask the Lord to give you spiritual blessings in the same way?"—"Yes, master; but my prayers are so sinful, I am afraid the Lord will not hear me." I endeavoured to explain to him the nature of prayer, and how the Lord would accept the prayers of sinful creatures like ourselves, through the mediation of the Saviour. However, I promised to give him some prayers when he called.

In two or three days after, he came to my residence, when, having in my possession the tract before specified, my dear consort (now no more) and myself, heard him repeat the whole of the tract, both questions and answers, without missing, I believe, a single word; although he was, as he informed me, and I have no

doubt of the fact, eighty-two years of age.

I now examined him respecting his general view of religion, which I found to be correct, and which he informed me he had gathered entirely from this excellent tract. Indeed, I am well persuaded, though I wish ever to attach a proper suspicion to the deposition of strangers, that the Lord had so blessed the reading of this little production, as to make it instrumental to the salvation of his soul. He informed me that he was a mason by trade. and that the tract was given him not long after he became incapacitated for labour. After providing him with some prayers, and these, Mr. Editor, I believe were from a little book on "Self-Examination," written by yourself, he departed, promising to call on me again when he came into these parts. I have not seen him since. It is probable he soon after paid the debt of nature; and if so, there is no doubt but he is now ascribing salvation to God and the Lamb among the countless number who surround the throne of glory, acknowledging that little messenger of mercy. the tract, as the instrumental cause of his salvation.

Religious and Missionary Intelligence.

EXTRACT OF A LETTER FROM ELIJAH BOARDMAN, TO THE EDI-TOR, DATED JAN. 21, 1822.

DEAR BROTHER,

On the evening of the 12th inst. I called for the second time to visit the Rev. Mr. Crane, the Presbyterian Missionary to the Tuscarora tribe of Indians, in Lewistown. He receives the Methodist preachers, not as strangers, but as brothers beloved—He seems to be an "Israelite indeed, in whom there is no guile." Himself, his lady, and Mrs. Brown, the tutoress, evidently evince the true Missionary spirit, by endeavouring to ingraft these wild plants of nature into the true olive tree.

Mr. Crane has built a small house near the centre of the tribe, and is to them as a priest and a prophet. There are from thirty-five to forty families belonging to this tribe, and he has about eighteen communicants, and a number of others very serious. The gracious work is increasing. I learned from brother W. T. Alvis that a singing school in the tribe was to be held that evening, at the house of Mr. Crane. Accordingly in the evening two Indian

Chiefs came in, and about thirty other persons, principally young people belonging to the tribe. They took their seats very orderly, and commenced singing by rule, in their native tongue, using the patent notes. Their music was of the best kind. Their lips and hearts seemed exactly to tally. Indeed they sung "with the spirit and with the understanding also." Nothing of wildness of behaviour was seen. The lion and the lamb seemed feeding together. One of the Indian Chiefs commenced the meeting by extemporary prayer, in his native language. It was not only in word, but in power and energy. Another of the tribe concluded the meeting by prayer. A worthy example for singing masters. During the evening they sung a number of beautiful tunes and carried all parts. Better melody and sweeter harmony I believe I never heard. I was both delighted and surprised. My mind was led to wonder, and my soul to adore that Almighty Being who has thus turned the "Barren wilderness into a fruitful field," and changed war whoops and savage yells into tuneful hosannahs. Surely, "According to this time it shall be said of Jacob and of Israel, What hath God wrought?" "Not by might, nor by power, but by my Spirit, saith the Lord."

Many of the tribe seem to be very devout and deeply pious. They are building a small Meeting-House among themselves, principally at their own expence. Surely these things should excite a sacred emulation among us to carry the gospel to those remaining scattered tribes and families, on the west and south western frontiers of our continent, who are perishing for lack of knowledge.

Our brother Alvis lives at home in the tribe, and conducts, I believe, with propriety, is quite useful, and takes an active part in teaching the young persons of the tribe the way of salvation; and is thought to be more useful here than he would be elsewhere. Here is a very good work under our charge on this circuit. There have been four or five new societies raised within its bounds. One of which was formed by brother Somerville, in Ridgaway, numbering between twenty and thirty. They appear to be very flourishing, growing as the vine, and reviving as the corn, and we trust they will spread forth their branches as Lebanon. A number more have been added to our other societies on this circuit.-Elder Case informs me in a letter, that our missionaries to York and the new settlements in Upper-Canada, are doing wonders among the people. Sometimes for want of horse feed, and on account of bad roads in the new towns, they travel on foot through the woods, and preach to the scattered population of these new settlements. This looks like leaving all for Christ's sake.

Yours, &c. Elijah Boardman.

SUMMARY OF RELIGIOUS INTELLIGENCE.

Nothing can be more delightful to the pious mind than to contemplate the mighty exertions which are making in every part of the Christian world for the spread of gospel truth and holiness. As if impelled by one common impulse, the various denominations throughout Christendom are collecting their forces, and arranging them under the Captain of their salvation, evincing a determination never to ground their arms until the strong holds of Satan shall be demolished. This is no time, therefore, for inaction. To be indifferent at such a time of general and generous movement, manifests an apathy of soul at once disgraceful and criminal. If those who are not on the Lord's side are against Him, and if no man can speak lightly of Jesus who performs a miracle in His name, then certainly man can be a seen to be tainly we ought to rejoice in the labours and success of all those who evince the smallest attachment to His cause: because Christ is preached we do rejoice, yea, and will rejoice.

While we confess ourselves most cordially attached to our own Church, and that from a choice made upon mature deliberation, we cannot suffer that contraction of heart which shuts up the avenues of the soul against receiving an accession of joy from witnessing the happy results of the evangelical efforts of others. And while some are indulging a splenetic disposition by snarling at every thing not coined in their own mint, and not bearing the image and superscription of their own party; and while others are wasting their time and strength with shooting their venom at those whose elevation bids defiance to their malevolence, we will enjoy the unmolested satisfaction of participating in the joy of those brave souls who are gathering fresh laurels by their intrepidity in the common warfare,

and who are determined to die rather than yield to the enemy.

These thoughts have been suggested by reading the various accounts of Bible and Missionary exertions in the different parts of our globe. The first that we

shall notice is,

The Palestine Mission.—The country of Palestine, where the ancient Jewish prophets received their inspiration, where Jesus Christ performed his wonders, preached his doctrine, and died to atone for the sin of the world; where the first Christian society had its birth, and where the first heralds of salvation received their commission to publish the resurrection of their Lord and Master; but where, alas! thick darkness has long since prevailed, even to the utter extinction of the light of Christianity, by the smoke and clouds of Mahometanism and Paganism; even here is the sound of a Missionary's voice heard, echoing through the hills and valleys of this once favoured land. And should the power of the Turkish empire be weakened and destroyed by the Russian and Persian monarchs, might we not then anticipate the sudden downfal of the religion of the Arabian prophet, and through the medium of Bible and Missionary societies, the establishment of Christianity in its place? Let us pray for this desirable event, while we use all the means in our power for its accomplishment.

South Sea Islands.—From the Evangelical Magazine it appears that the work of reformation is still progressing in these Islands, under the superintendence of the Missionaries who labour there.

United Foreign Missionary Society.—Since our last publication, no informa-

tion has been received from the Union or the Tuscarora Missions.

From the Great Osage Mission we have been favoured with several letters, and with the Journal of the Mission from the 13th of June to the 6th of December, inclusive. In our last we announced the death of Mrs. Montgomery and of four infant children. It is now our painful duty to record the departure of Mr. Seely. He was seized with the pleurisy on the 11th of November, and expired on the 22d of the same month. The Journal, under the date of the 26th of November, mentions that Doctor Belcher was then very low, and his case extremely doubtful. On the 6th of December it is stated that the sick were recovering, and that the present that the sick were recovering, and that the prospect then was that the family would soon enjoy a comfortable state of health; and Miss Weller, in a letter of the 21st of that month, remarks

that the health of the family was still improving.

We have also received a letter from the Rev. Mr. Harris, enclosing the Journal of the Seneca Mission from the 1st of January to the 8th of February.—

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METHODISM IN THE WESTERN COUNTRY.

We have received a copy of the Minutes of the several annual Conferences of the Methodist Episcopal Church, published by the Book-Agent at Cincinnati, which includes the account of four Conferences, viz. Ohio, Kentucky, Missouri, and Tennessee, which have had their sessions since the publication of the annual minutes at New-York. From these minutes it appears that they have had an increase of (including the Mississippi Conference) eleven thousand and fifty-four members during the year ending November, 1821. Sixty-nine preachers were admitted on trial, seven were located, seven are returned as supernumerary, four superannuated, one expelled, and two had died; so that the increase to the number of effective travelling preachers is forty-eight. How satisfactory to the friends of Jesus to behold the march of pure and undefiled religion keeping pace with the progress of the new settlements in our western wilderness!

The next Ohio Conference is to be held at Marietta, Sept. 5, 1822.

Kentucky, at Lexington, Sept. 25, 1822. Missouri, at St. Louis, Oct. 24, 1822.

Tennessee, at Ebenezer, Green county, near Greenville, East-Tennessee, Oct. 16, 1822.

Mississippi, at John M'Rays, Chickasawha, Dec. 5, 1822.

New-Haven District.—By a letter from Rev. Samuel Merwin, presiding elder of that district, it appears that the Lord is "carrying on His work in different parts of the country. On Amenia circuit there is a great and glorious revival of the work of God, which has extended to almost every appointment on the circuit. A reformation commenced in Miss Thompson's school, in Goshen, and that circuit is highly favoured. They are doing well on Reading circuit, and at Bridgeport. They have had a gracious visitation on Stratford circuit; but in consequence of the sickness of some of the preachers, that circuit has suffered for want of ministerial labour." "Though I cannot," says the writer, "do much in this part of the country by forming Missionary societies, yet I rejoice that you are prospering in that blessed work."

Annapolis Auxiliary Missionary Society.—We have received the first annual report of this society, by which it appears that their yearly and life subscriptions amount to \$177, subject to the order of the Treasurer of the parent institution. The information contained in this report respecting the appointment of missionaries, and the field of their labours, has been already before the public; but we cannot deny ourselves the privilege of presenting to our readers the following extract on the duty of contributing to the support of missionary institutions:—

"The Board of Managers cling to the hope that all those who would love the Lord their God, with all their heart, and mind, and soul, and strength, require not to be reminded of the claims which the benighted heathen world has upon

their purses.

"The requisite funds, though indeed great in amount, could easily, and without inconvenience to themselves, be raised by Christians, if their hearts were properly interested in the missionary cause. If the amount of many unnecessary expenditures was appropriated to the support of missionaries, the funds which are wanted could with ease be had. And can it be, indeed, that those who desire to know, and to love, and to obey God, will not contribute, and cheerfully, as much of their money to carry to the Pagan world a knowledge of 'the unsupposed of Christ's as to idle if not riving alcourse.

searchable riches of Christ,' as to idle, if not vicious pleasures?

"The Managers do not mean to speak of the pernicious tendency of many amusements which are fashionable among us, and to inquire if they be not indeed sinful and poisonous to the soul. Let the most favourable judgment be formed of them, yet all must grant that to incur these expenses are not among the duties enjoined by Him who is the ruler of all, and will be the judge of all. But to spread the knowledge of the Redeemer—to aid, as far as our aid is necessary, in giving to those who yet live in the grossest superstition, a knowledge of their God and of his will—to cause that the command, to preach the gospel to all people, be obeyed, is explicitly enjoined upon us; and none can question the duty without questioning the authority of God to command. Must it not then be truth incontrovertible, that there can be no real love of God, no real love of faith in those who decline to contribute to the support and growth of religion at least as much in the course of the year as they pay for fashionable amusements?"

New Mariner's Church in Charleston .- On Sabbath, the 10th ult., a Mariner's Church in Charleston, S. C., was first opened for the service of our heavenly Father. An eloquent and appropriate discourse was preached by the Rev. Dr. Palmer, from Psalm cxlii, 4—" No man cared for my soul."—Seaman's Mag.

Michigan Territory. - A letter from Rev. William Case, dated Detroit, Feb. 12, 1822, states that at a quarterly meeting held at the river Resin, five persons professed to experience the pardoning love of Christ, and many more were brought under awakenings. On the river Rouge there are two societies, consisting of about sixty-five, forty of whom have been brought to religious experience in the six months past.

Mission among the Creek Indians.—The following letter, dated Augusta, Feb. 28, 1822, directed to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, will shew the state of this mission :-

Dear Brother—You have been informed of the agreement entered into by the South-Carolina Conference with the Creek Indians, and some of the circumstances under which that agreement was concluded. Later accounts evidence the importance of the undertaking, and give increasing encouragement to prosecute it.

The buildings at our first establishment are so far advanced as to admit the opening of a school immediately, and the good disposition of the Indians has in-

creased with the progress of the work.

From the present Conference we send two missionaries into this important field. Our venerable brother, the Rev. Isaac Smith, who in the year 1786 was associated with the first missionaries to South-Carolina, now offers himself for the Indians! He goes in charge of the mission, and with him his excellent wife.— Brother Andrew Hammill, an elder, is associated with them. These were not chosen without much prayer; and heartily offer themselves, and are most cordially approved by us for the great work upon which they are embarked.

In the west of Georgia two other missionaries (Gideon Mason and John J.

Triggs) are employed. Their mission covers an extensive frontier, lately acquired from the Indians, but already inhabited by thousands of our citizens. We look anxiously into Florida, and cry to enlarge our coast. When shall the gospel take the wings of the morning, and fly to the uttermost parts of the earth! For this we will increase our efforts with the approaching time.

Yours, in the bonds of the gospel,

WILLIAM M'KENDREE.

Reading Circuit Auxiliary Missionary Society.—The Corresponding Secretary of the parent institution has received a letter dated Reading, Feb. 15, 1822, announcing the formation of this auxiliary society. The writer observesare happy to learn that missionary fields are opening among the aborigines of our country, and that our church is taking so important a part in the work of their salvation. We wish to cast in our mite with you, in aid of the general cause of missions, and hope that your zeal will provoke very many to this best labour of love. By order of the society, I herewith send you a copy of our constitution. The society was organized at our quarterly meeting, on Saturday, the 26th of February, 1822, and \$26 were subscribed.—Yours, &c.

"HAWLEY SANFORD, Sec'ry."

Article vi. of the above constitution reads thus:-" The funds of this society, after paying the necessary incidental expenses, shall be transmitted to the Treasurer of the parent institution for the purposes expressed in the first article of this constitution;"—which is, "to assist the several annual conferences to extend their missionary labours throughout the United States, and elsewhere."

"Article xi. This constitution shall be subject to such alterations as may be

made and agreed to by the General Conference in the constitution of the parent

We insert the above articles to shew the friends of the Missionary Society, which is under the patronage of the General Conference, that this auxiliary has, without any reservation, devoted its funds to the same benevolent purpose as the parent institution has always had in view.

NEW-YORK BETHEL UNION.

PRAYER MEETINGS IN BOARDING HOUSES.

Extracts from the reports of the Bethel Committee.

February 6th, 1822.—At Mr. B--'s, No. 275 Water-street, at 7 P. M. The room was filled with seamen and a few of the neighbours. Singing, prayer, reading the Scriptures, and exhortations, occupied the evening; and some seemed to feel the powerful influences of the Divine presence. Mr. B. was almost constrained to cry out for mercy: he requested that some of the committee would come and converse with him about his soul, and said he would have another

meeting in his house whenever the committee could make it convenient.

Friday, 8th.—Meeting at No. 243 Water-street. The Rev. Mr. Chase conducted the exercises: a larger number of seamen present than usual.

Tuesday, 12th.—At Mr. W——'s, No. 317 Water-street, 7 P. M. The room was soon filled with seamen: every one brought a solemn countenance. A prayer was offered up to Almighty God for the object for which we had met; bearing on our hearts, at the same time, twelve seamen present, who were to sail the next morning in the ship Constitution for Liverpool. We never saw more order, attention, and solemnity. The 107th Psalm was read, followed by an exhortation. We had three prayers, three exhortations, and sung the whole of the above psalm. About thirty seamen present, and not one left the room until we finished our exercises. We then left some tracts, reports of the Bethel Union, and circulars of the Marine Bible Society.

Friday, 15th.—At No. 243 Water-street. Mr. Chase read a portion of Scripture, and made some remarks. A seaman engaged in prayer. Two seamen, from different vessels, applied for Bibles, saying there was none on board their vessels for the use of the men. They were directed to the committee of the Marine

Bible Society.

Tuesday, 19th.—At No. 65 Front-street. Prayer by Captain Prince. The exercises of the evening were, reading the Scriptures, exhortation, praise, and three prayers. There were ten or twelve seamen present: among the number was one in bed in the same room, who had fallen overboard in the afternoon; and from the account given us, he had sunk two or three times: when taken out of the water, appeared nearly dead. They brought him to this house: he was recovering as we assembled. What a providence was this, that a man so near changing worlds should be carried to a sailor boarding house, where a prayer meeting was held; and as he was recovering, to see around his bed strangers, and to hear them supplicating the Father of Mercies for his recovering, and his soul's salvation. He appeared sensible, solemn, and attentive. Who knows what the fruits of this evening may be?—They were generally attentive, orderly, and some appeared very serious, particularly three seamen just arrived from London. One of them had attended the Bethel meeting in England. They appeared desirous to attend the prayer meetings and the Mariner's Church, which we expect they will do while in port.

Tuesday, 26th.—The committee met at No. 318 Water-street. About thirty seamen and six or seven females were present; all of whom, except one man who appeared intoxicated, behaved with the greatest decorum. Three of the brethren engaged in prayer. The Rev. John Ellis, and one of the brethren, delivered short addresses from the 1st Psalm, which appeared to be well received. Some tracts were left for distribution, and an appointment made for Tuesday

evening next, at No. 275 Water-street.—Seaman's Magazine.

Pee-Dee District.—The following communication, though received some time since, being misplaced, has been unintentionally delayed until now.

To the Editors of the Methodist Magazine.

Lamberton, Nov. 15, 1821.

DEAR BRETHREN—As one object of our excellent Magazine is to give more extensive publicity of the work of the Lord in different parts of these United States, as well as in foreign lands, I send you a sketch of the work of God in the bounds of Pee-Dee district; which, if you think proper, you may insert.-Though the outpouring of the Divine Spirit has not been so powerful and uni-

versal among us as has been and still is in some parts of the continent, yet we rejoice that the Lord is still with us, and now and then he manifests himself very eminently among us. In Bladen circuit, this year, the Lord has been present to heal the backslidden, to convince the sinner, and to convert the humble penitent. Several in the bounds of this circuit have professed a change of heart,

and have joined themselves to the church of God.

Deep River circuit, which has hitherto been a barren part of the vineyard, in comparison to other places, has this year been favoured with a considerable revival. About sixty souls have experienced converting grace in its bounds; and, notwithstanding the strong prejudices of the greater part of the people against Methodism in this circuit, the work is still going on, and prejudice, in a good degree, begins to yield to truth and the power of religion. Brother Thomas L. Winn, who rides that circuit this year, observes that he has never seen as great a revival in any circuit in which he has travelled. Numbers have been added to our church there.

In Little Pee-Dee circuit there is a considerable revival. About two hundred have joined our church, many of whom have been happily converted to God.—At one Camp-meeting in the bounds of this circuit about fifty professed to find the Lord; at another, between twenty and thirty; and at many of the appointments on the circuit quite a number have been brought into the liberty of the children of God. The work is still progressing, and we hope that many more, before the conclusion of this year, will be brought into the fold of Christ and into the favour of God. At our District Conference several were, as we judged, savingly changed in heart, while old professors obtained new life and strength on their way to glory. I have had several other Camp-meetings the present year, none of which were by any means barren or unfruitful, but all have been award of God in conversions and sanctifications.

owned of God in conversions and sanctifications.

I have been acquainted with this district for about twelve years, and have never seen it more prosperous than it is at present. Fayetteville and Georgetown are on the gaining hand. Wilmington has been awfully visited this year with the yellow fever. Several of our members have fallen victims to this malignant disease, but have left a pleasing testimony to their surviving friends that they have gone to rest. Our beloved brother Samuel Dunwody, the stationed preacher, like a true watchman on the walls of Zion, remained at his post during the awful ravages of the king of terrors, visiting the sick and dying, attending their funerals, and preaching to a small congregation, the remnant that were left and able to attend the house of God. While the greater part of the whites, who were able, fled to the country, Brother Dunwody and family were mercifully preserved, and kept in perfect health and peace—a striking evidence that the path of duty is the way of safety. They that trust in the Lord shall be as Mount Zion. I hope that the late affliction of that town may have a salutary effect on its citizens at large. May the Lord more gloriously revive his work in these low lands, and continue to fan the holy flame in every part of his church militant.

Yours, &c. JOSEPH TRAVIS.

Obituary.

DEATH OF WILLIAM BURNHAM.

Schenectady, 22d January, 1822

DIED in this city, on the evening of the 19th instant, our highly respected friend, WILLIAM BURNHAM, in the sixty-second year of his age.

He was a native of Novascotia, spent the days of his youth in Connecticut, and of manhood in this state. Soon after the first Methodist Society was formed in this northern region, at Ashgrove, he united himself to it as a seeker; and in a few

months obtained a witness of God's forgiving mercy. In the neighbourhood where he lived, which was many miles from the society, there was but one Me-thodist besides himself and his wife.— They were formed into a class, and one other person joined with them. These scrupulously observed their class-meet-ings; and when the violence of their persecuting neighbours rendered it difficult for them to meet peaceably, the two friends contrived to exchange labour in their ordinary avocations, that they might retire at the appointed hour to have their class-meeting. But the vigilance of the zealots who surrounded them, and who threatened on an occasion of their meeting to burn their discipline before their eyes in one of their own houses, hunting and driving them from their dwellings, they retired to a secluded place in the grove to keep up their devotions.

After leaving this place he had the satisfaction of witnessing a revival of religion in another neighbourhood where he continued but a short time. Thence he removed with his family to Malta (then a part of Stillwater) in Saratoga county. He and his wife were perhaps the first Methodists that were ever in any part of that section of the country. They were for some time esteemed by the inhabitants of the place, as an extraordinary kind of beings, if not superhuman. They were visited by one person, at least, who came from a distance for the ludicrous purpose of ascertaining to what part of God's creation the Methodists, about whom so much was said, could belong; and was not a little surprised and disappointed not to discover any characteristics to contra-distinguish them from the human kind. As this curiosity abated, the residence of this pious couple in the vicinity opened the way for the ever vigilant itinerants to penetrate into the heart of the "moral wild." Classes were formed in different places within the circle of their acquaintance and of the labours of this good man, (who improved as an exhorter, and held a license as such when he died) which were attached to the circuit, then embracing a great part of the present Saratoga district. At the first quarterly meeting in the place on this great circuit, they held their lovefeast and quarterly conference in a small bed room. The much esteemed William Burnham was appointed circuit Steward, in which capacity he acted on that circuit for twenty-three years, and also acquitted himself as an exhorter, and for the greater part of the time as a class leader.

He lived to witness the erection of five meeting-houses dedicated to the service of the *Methodists* within the limits of eight or ten miles from his residence, a region less extensive than the one over which so much excitement was spread by the *name*, at his first removal into the country.

About seven years ago he removed to this city. As a private member and an officer in the church he was uniformly and justly esteemed. Never did the church boast of a more faithful class leader. He did every thing pertaining to his duty correctly, efficiently, and at the time,—his class accordingly always prospered. His zeal so much increased with his years that he has long had a watchful eye also over the members of other classes, encouraged and assisted the leaders who reverenced him as a kind of patriarch among them, and spent the greater part of his leisure hours in helping his brethren adjust their business in the several departments of the church. On Monday evening last he was appointed, by the unanimous voice of the quarterly conference, recording steward in this city. On Saturday evening he died.— So soon and unexpected was he called to give account of his stewardship. The shock was severely felt as well by the citizens of this place as the members of the church. Seldom if ever was so much tender sensibility wrought up to so high a pitch on a funeral occasion as at his. Perhaps not five in five hundred refrained from weeping. He lived beyond the rage of his enemies, and secured, by his uniform piety, the esteem of all who best knew him.

Whatever induced others to solicit the publication of a sketch of this good man's life, eulogy is the last and least important consideration with the writer of it. It is not pretended but that he was sometimes betrayed by the foibles and infirmities incident to men, yet it is a matter of consolation that truth, so far as mortals can determine, places him among the best of men and of Christians. There are some observations, however, naturally occurring to those best acquainted with the leading events of his life and his tranquil death, which may be profitably applied.

nay be profitably applied.

1. The worth of uniform piety. He was truly a happy man. Not because he was rich or had many of the honours of this world, for neither was ever liberally bestowed upon him; but because he lived the religion he professed every day, and every day shared its blessings. It is said that turmoils, and broils, and violent contradictions, and boisterous language on any occasion, were perfect strangers in his extensive family. In his habitation, neither the child, nor the domestic, nor the stranger could ever be unhappy by his situation. His uniform piety con-

ducted him, through the grace of God, to a happy end. Many of his early companions have fallen away, among whom is the first minister who preached in his house. He is yet supposed to be living; and it is ardently to be wished that he may see this article (as well as other apostates of his former acquaintance) and be admonished by it of the importance of returning to the Lord.

2. What a comfort was it to him to be led forward from his small prospects, when he and his three friends suffered together in the midst of their persecu-ting enemies, to die surrounded by scores of his brethren, and beloved and lamented by all who knew him! but the useful hint which occurs here, is, an admonition to professors to attend promptly to class meetings especially, however discouraging their prospects may be. The subject of these remarks had his share of discouragements and trials, which might probably have shaken others less steady and persevering in the discharge of their religious duties. But he lived to testify that experience in religion is capable of rising stronger and stronger, and becoming more and more mighty against our spiritual foes. In the life and death of our father Burnham the young Christian finds every thing to encourage him to be faithful.

3. By his example all professors of religion should be admonished faithfully to discharge their duties in the sphere in which the providence of God has called them to move, without restlessly aspiring after more distinguished and honourable places. For the greatest part of a half century he has filled some humble office in the church, and was always happy, not because he aspired to be noticed among men and sought an eminence by the way of humble duties, but because he loved God and was attached to His cause. Having done the work assigned him, and faithfully improved the talent imparted to him "according to his ability," he died in peace. When he was informed that his end was probably nigh, he suggested that he thought the Lord had something more for him to do, but that, if this were delusive, he was ready to depart. He had two requests to make, if they could be consistent with the Divine will; the first was, that he might once more meet with his class and take his leave of them; the second, that he might see his children. But he manifested no solicitude about the past, and died like a man who had long been prepared for the event, without a struggle or a groan. Those who would die like him should live like him.

4. Many of his former companions in suffering, and the preachers for whom his house was a home for many years, are yet living and scattered abroad through the world, among whom was, a few days since, the man under whose improvements he was awakened and converted. It will be a source of comfort to them to learn the event of his steadfastness to the end. Besides, though he has witnessed the defection of some, he has witnessed also the better change of perhaps some hundreds, to whom he has been in the most emphatical sense, a "nursing father." It is desirable that the intelligence of his happy death may tend to awaken in them new zeal to follow his steps.

If it were of any use we might add, that many of his esteemed friends, and especially the ministers of the gospel who frequented his house when in that region, among whom were the ever respected Bishops Asbury and Whatcoat, went before him. But he is where they are. Once they suffered, now they triumph together.

S. Luchy.

DEATH OF PLATT P. MOREY.

A letter from the Rev. William Case, announces the death of the Rev. PLATT P. MOREY, who was appointed to the Michigan Territory from the last Ohio Conference.

He died at Mount-Clemens, about thirty miles from Detroit, with an inflammation in the viscera. During his affliction he was attended faithfully by his worthy friends, who administered every thing in their power to his relief and comfort. His reason remained unimpaired until he expired, and he was unspeakably happy in God. The day before his death, he endured a severe mental conflict. By his request the curtains of his bed were closed, and he continued for some time in agonizing prayer. After this, he told his attendants that the Lord had given him victory over the fear of death, and he remained in great peace, and enjoyed a confident assurance of eternal life, even to the moment of his departure. By those best acquainted with him in this country he was considered a holy man, was much beloved, and greatly lamented in his death. His corpse was taken to De-troit, where it was deposited to await a re-union at the final resurrection, with its partner in labour and suffering.

Poetry.

For the Methodist Magazine. The righteous shall flourish like the palm tree-Psalm xcii. 12.

WHERE you bright sun now sheds his beams On the dark sons of Afric's soil, Each vale with richest plenty teems, And cheers with wine the lab'rer's toil.

There spreads the palm its pleasing shade, Where wearied travellers repose:— Sweet tree! thy beauties never fade, Till waves of death thy root o'erflows.

When wintry storms around thee blow, Thou still dost flourish ever green; And when with weights thy limbs they bow, Abundant fruit on thee is seen.

Like thee the righteous man shall bloom, And hourly feel his strength increase; Affliction's storm, nor sorrow's gloom, Shall e'er disturb his perfect peace.

Deep-rooted in the soil of love, While streams of grace around him flow, Firm he remains, though earth should move, Or hell should deluge him with woe.

And when, at length, the hand of time Shall bear him from the earth away, Transplanted in a happier clime, He'll flourish fair without decay.

These dreadful storms of grief and care, These ills of life will then be o'er; His foes shall never enter there,
And friends shall meet to part no more.

Joyful he'd quit this land of tears,
Whose shores are wash'd by sorrow's wave;
And cheerful, down the vale of years,
Walk to his silent home—the grave.

For, guarded by his Saviour's love, The tomb cannot his soul dismay: Tis but the road to realms above, The entrance to eternal day.

A. H.

For the Methodist Magazine. TRUTH.

O truth divine! bend from thy native sky,
And pour on us thy pure enlight'ning ray;
Open thy treasures to the mental eye, And intellectual darkness drive away.

Thy radiant beams—more pleasing to the soul Than aught beheld in verdant landscapes fair: On us perpetual waves of knowledge roll, And all the charms of truth we'll ever wear.

Thy light—more cheering than the morning star, Which kindly tells the near approach of day, Pervades the soul, and penetrates afar, While thousands bend beneath thy potent sway.

Fair science smiles, and bows before thy shrine, Eager to catch thy scintillating rays,
To celebrate thy sacred pow'r divine,
And raise harmonious numbers in thy praise.

The philosophic pages speak thy fame,
And strive thy hidden myst'ries to unfold:
Poets and sages all declare thy name,
In strains pathetic and sublimely bold.

Before thy face the haughty bigot flies, Dark superstition leaves her ebon throne, Ignorance, dumb, in sullen silence lies, Affrighted at a form to her unknown.

Lo! prostrate fall pagodas on the ground,
For heathen sons have seen thy glorious light;
Religion flies through thy convincing sound,
And truth eternal bursts upon the sight.

The favour'd isles, whose spicy odours yield Delicious fragrance to the ambient air.

Have found thy word a buckler and a shield, And Budhoo priests thy wond'rous pow'r de-

Soon round this florid earth thy ample sway Will be extended to instruct mankind, And usher in the great millennial day, When all shall know the great Eternal Mind. MIRANDA.

From the Imperial Magazine.

LINES ON A SKULL.

THIS preacher, silent yet severe, Proclaims mortality to man: Thou like this emblem shalt appear, When time has measured out thy span.

This scalp once fortified the brain, The seat of sense for ages fled; From whence might flow the raptur'd strain Of truth, by sacred science bred.

Here once was fix'd the dimpled cheek; And from this sallow, naked crown, The curling honours, long and sleek, Fell light and negligently down.

Here hung the lips that once could smile, And here were fix'd the orbs of light— Extinguish'd now, corrupt and vile, Suffus'd in everlasting night.

Gay friends! here hung the list'ning ear, That fed the soul with sense by sound; Here the loquacious tongue, and here The nose on this distorted wound.

Here yet remain expos'd and bare, By dust defil'd of earthly hue, Those teeth, which age vouchsafed to spare, A useless and a mould'ring crew.

These all had converse with the soul, Mysterious work of heav'nly skill; Clay join'd to spirit form'd the whole, And quicken'd dust obey'd the will.

God call'd the life he lent away;
The dust return'd from whence it came,
The spirit left the stiffen'd clay,
And death dissolv'd the wond'rous frame.

Be witty, mortal, bold and free, Yet own thy knowledge centres here; Ere long thy scalp, like this, shall be Not worth the sordid sexton's care.

Perhaps some former Garrick bore This scalp aloft with graceful pride: Alas! his actions charm no more, That once new force to wit supplied.

Perhaps, with cunning quibbles fill'd, 'Twas once a lawyer's, arch and dry; To obviate ev'ry claim though skill'd, He paid one debt—decreed to die.

Perhaps some haughty fair one's charms Adorn'd this bone with white and red; The nymph no more the world alarms, The lilies and the rose are fled.

Perhaps a crown these temples bound, Before it subject nations bow'd; Now undistinguish'd in the ground, The beggar tramples on the proud.

What cause has mortal man to boast Of transient knowledge, wealth, and power? All, all are in a moment lost— The pageant trifles of an hour.

All, all must pass the dreary road That leads to silence, cold and gloom; All rest in one obscure abode,
The dwelling of the world—the tomb.